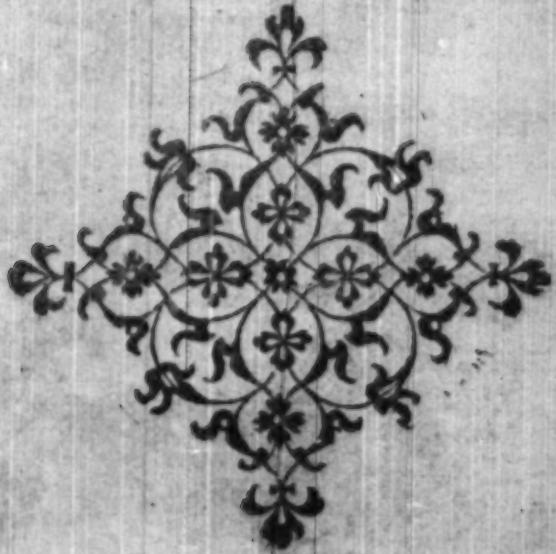


ARTICLES MINI-
stred by the Reuerend Fa-
ther in God. Anthony by the grace
of God Bishop of Chichester, to the
Churchwardens throughout the
whole Diocesse of Chichester, at the
visitation begun there the 6 of
September 1609, and so
bee enquired of quarter-
ly within the saide
Diocesse.



Imprinted at London for T bo-
mas Charde.

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Articles to bee enquired of within the Diocesse of Chichester.

Touching the place of Common Praier in the Church.



1 Whether the Chauncell, Church and Chappell bee sufficiently repaired as well in stone, Timber, Leade, Tyle, Glasse, as all other necessary shings, & if they bee not, through whose default this is omitted.

2 Whether your Churchyarde bee sufficiently senced and decently kept, & the trees therein growing not spoiled.

3 Whether the walles of the Church bee within whitened, & beautified with fruitfull sentences out of the holy Scriptures: and paued comely in the bodie of the Church & the Chancell.

4 Whether you haue in your parish Church & Chappell, all thinges necessarie for the setting forth of common praier and administration of the Sacraments, namely the booke of Common praier, two Psalters in prose and metre: the English Bible in the largest volume, which now is authorized by consent of the Bishops of this Realme: the two tomes of Homilies: the Paraphrases of Erasmus in English: the table of the ten Commandementes of God: a conuenient Pulpit well placed, a decent table standing on a frame, for the holy Communion, with a faire linnen cloth to lay vpon the same, and some couering of silke, buccharam, or other such like, for the keeping cleane thereof, a comely Communion Cup of siluer, with a couer of siluer for the same, which may serue for the administration of the Communion Bread: a decent Surplus with large stunes: a Regester booke in parchment of Christnings, weddings, & burials: a sure cofer with threé lockes & keies for the keeping of the said register booke.

5 Whether all monuments of superstition bee defaced and cleane remoued: as Alteris, Roodelostes, Copes, Vestments,

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6 Holy wafer, Stockes, Images, and all popish booke either Latine or English.

6 Whether you haue a Clarke, Verten, or decon, to assit your priest dutifullly in reading the psalmes, first lesson, the Epistle, and such other seruices: & also to keepe the booke and ornaments of the Church, the Church it selfe, the quier, the Communion table, the Pulpit & the Font, faire cleane and decent, against the time of seruice of the Communion, Sermon and Baptisme, and by whom he is chosen.

Touching seruice vted in the Church.

7 Whether there bee any within your parish, or else wheres neere about the same, and within this Diocesse, to your knowledge or as you haue heard, that commeth not to Church, but is a recusant in that point: or that commeth, but vseth not to stay during the time of deuine seruice and Sermons, or doth not receive the Communion in his parish Church, thre times yéerely at the least.

8 Whether doe you know or haue heard any within your parish, or neere about the same, within this diocesse, to heare or say Mass, or any other seruice not publicquely allowed, or to receive, entertaine, or lodge any priests, seminaries, Jesuites, or other deprauers or mistakers of the Ecclesiasticall State or government, and what bee their names.

9 Whether you doe know or haue heard of any, within your parish or neere about the same, within this Diocesse that vseth to diswade any person from the Religion now professed, or to perswade any to the Romish religion.

10 Whether doth your Parson, Vicar, or Curat, or the Parson, Vicar, or Curat, or any other of any other parish within this Diocesse, neere unto you, to your knowledge, or as you haue heard, vpon sundayes and holidayes, vse to say morning and Euening Praier, and the Letanie distinctly, and in such manner & forme, and vnder such words as are set forth and prescribed in and by the booke of Common Praier: if no, then what other forme or manner hath he or doth he or they vse, & what hath he or they omitted or added in any of the premises, other then is in the saide booke expressed.

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11. Whether doth your Parson, Vicar or Curat, or the Parson, Vicar, or Curat, or any other of any other parish, within in this Diocese, and neere about you, to your knowledge or as you haue heard, vse the ministracion of the Lords Supper and Baptisme, the instruction of children, solemnization of Matrimonie, the visitation of the sicke, the buriall of the dead, and the churching of wounen, in such manner and forme, and vnder such wordes, rites and ceremonies, as are set forth and prescribed in & by the said booke of Common praier: if no, then what other forme doth hee or they vse, and what hath hee or they vsed to adde or omit of, in or about the premises, or any of them: & doth he or they vse to omit the King in Marriage, and crossing the Childs head in Baptisme.

12. Whether hath your Parson, Vicar or Curat, or any other within your parish, or else where neere about the same, & within this Diocese, to your knowledge, or as you haue heard, preached, declared, vttered, or found fault with, or spoken any thing against the said booke of Common praier, or as ny thing in the said booke exprested, or against any doctrine, office, function, or calling Ecclesiasticall, within this Realme by publique authoritie established: or against the ordinance & election of Archbishops, Bishops, Priests, Decons, or any of them, and what was the same thing or fault so found, vttered declared, or preached, and by whom.

13. Whether hath your Parson, Vicar, or Curat, or any other within your parish or else where, neere about the same, and within this Diocese, to your knowledge or as you haue heard, preached, declared, vttered, spoken, or signified in writing, word or deede, any thing in liking, maintayning, extolling, commanding, or persuading, of any other doctrine, discipline or any other forme of Common praier, election or ordination of any other offices, officers Decons, Pastors, Elders, presbyteries or Ecclesiasticall Censures, then are by the lawes and Statutes of this Realme established.

14. Whether you haue on Wednesdaies and Frydaies service in your church and chappell, according to order appoyneted for all our necessities set forth by authoirite.

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15 Whether your Parson, Vicar, or Curat, doe every Sunday when ther is no sermon, read plainly some part of the Homelies prescribed to be read: or whether any of them not being found to haue sufficient abilitie to preach, or not lawfully admitted therevnto, doe take vpon them to expound any part of the scripture, & therby omit the reading of the homelies.

16 Whether the Communion bee administered every moneth, where there be lonly households in the parish otherwise once every quarter at the least at the discretion of the Minister.

17 Whether your Minister, or any other within the parish or else where in this Diocesse, to your knowledge or as you haue heard, hath published, spread abroad, delinered, solde, or uttered, or received, retained, or kept any English booke set forth by an English papist beyond the seas, either against the Quenes Maiesties supremacie in matters Ecclesiastical: or against true Religion and Catholike doctrine, now receyued or set forth by any other within this Realme or else where, against the state of the Archbishops, Bishops, and Clergie of this Realme: or against the doctrine, orders & ceremonys now retained by publique authoritie.

18 Whether your Parson, Vicar, or Curat, doe preach or cause to bee preached, every moneth one Sermon at the least, and whether there-in they doe sounre times in the yere, teach the people that all sorraine usurped authortie is iustly abolished: and that the Quenes Maiestie is and ought to bee the supreame gouernour ouer all persons, & in all causes, as well Ecclesiastical as ciuile, within his dominions.

Baptisme.

19 Whether your Children that bee in no great perill of death, bee baptised after the last lesson of Morning prayer at the Font, vpon the sunday or holy day next after the birth thereof, with Godfathers and Godmothers that can say the Catechisme, the Lords Prayer, the Articles of the Christian faith, & the ten Commandements, and whether your Minister hath refusid to baptise any child at any day in the weke, in case of great weakenesse.

20 Whe-

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- 20 Whether any child borne within your parish, hath not
beene baptised in your parish Church.
21 Whether your children baptised at home in cases of ex-
treame weakenesse and infirmitie, be brought to the Church
after their recovery, that the Minister may examine whether
they be lawfully Baptised or no.

Matrimonie.

- 22 Whether they haue married any maner of persons with-
out the banes asking thre severall sundaires or holy daies in
time of deuine service, in the presence of the people.
23 Whether they haue solemnized any marriage in the
night season, or at vnlawfull time of the day.
24 Whether they haue married any of diuers parishes with-
out a certificat of the banes asking, from the Minister or Cur-
rat, where the parties dwell, or else doe solemnize any marri-
age out of their owne Church, or marrie any in their owne
Church, which be not of their owne parish.
25 Whether your Minister or Curat exhorteth yong persons
not to make any contray of marriage privatly or openly, with
out the consent of their parents & friends that haue authorite
over them, according to Gods law and mans law.
26 Whether they marry any that cannot say perfectly the
Lords praier, the articles of a Christian mans faith, and the
ten commandements of God.
27 Whether any man haue two wifes, or any woman two
husbands.

Visiting the sicke.

- 28 Whether they haue bee diligent according to theyr
duety, in visiting and administering unto the sicke, to call the
lost shap to Christes fold by repentance, comforting them
with godly and wholesome sentences out of the sacred scrip-
ture & Gods word, whereby they may put their whole trust
in the mercies of God in Christes death our Saviour, con-
temning the world, and in forgiving all men as they would
be forgiven at Gods hand.
29 Whether they haue exhorted all persons, as well in
health as in sicknesse, to make their Testaments, and dis-
pose

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pose their gods, for the discharging of their consciences, the quietnes of their wifes and children, & satissieng of the world.

30 Whether they doe exhort their parishioners to cause a bell to be tolled for them & their families in the time of their sicknesse, to the intent they may be commended unto Gods mercy by the prayers of other men.

31 Whether they haue called vpon them that haue made their testaments, to bestow according to their abilitie some part of their gods vpon the true workes of mercy: as vpon the poore and needie, vpon the fatherlesse and motherles, vpon desolate widowes and marriages of poore maidens, vpon the maintenance of the ministrie & Schooles, vpon the reparations of the Church, high waies and such like, and whether the Churchwardens call for the same.

32 Whether they haue bee diligent to bury the dead being brought to the Churchedyard, vsing no other ceremony then is appointed for burials.

33 Whether after the decease of any person there is any more ringing then one short peale before the buriall, and another after the buriall.

34 Whether there bee any excessive ringing or tolking vsed vpon sundaiies or hollidays, or their euens, sauing to common prayer, and to a Sermon, or such as doe not tend to superstition, and to the maintenance of popish purgatorie and of praier for the dead.

Commination.

35 Whether they vse out of the pulpit in a publique assembly to read the commination against sinners once every quarter, immediatly after the Letanie is said vpon some sunday or holliday.

Touching the Function of Ministers.

36 Whether your Parson, Vicar, or Curate, doe traualle diligently & painefullie, according to their abilitie to set forth true religion, to adorne the same with the examples of god life, to beate dolme, vice, supersticion, Idolatrie, papistrie, & all manner of heresies: to exhort all men to vniety, peace, and brotherly loue, & to their dutifull obedience to their Prince & such as

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as hee in authoritie vnder hir , unto the diligent hearing, reading, and teaching of Gods word.

37. Whether they indeauour to haue the parishioners to say seruice and sing Psalms in prose and metter with them in the Church.

38. Whether they say the common prayers, reade their Psalms and Chapters, and other prayers, so audibly plainly and distinctly, in conuenient time, and at such a place, as all the people may well heare, and understand the sence therof to their edifying.

39. Whether they vse after morning and euening prayer sayd, to beslow themselues in godly meditation of god learning, and instructing of youth.

40. Whether they vse the exhortation set forth in the administration of the Lords Supper, thereby to stir vp theyz parishioners to the ostner receiving of the same.

41. Whether they haue admitted any notorious offendour or malicious person, or any notoriously knownen to bee out of charitie, or that hath done any open wrong to his neighbour eyther by word or by deede, to the holy Communion, without open acknowledging of their fault and reconciliation.

42. Whether there be any in your parish, that readeth any priuate Lectures in the same, or vseth exposition of scriptures in any priuate mans house whatsoeuer, or that preacheth any Doctrine of innovation, to withdraw the people from theyz due obedience ; and whether any Preacheth, and doth not at certaine times in the yere, minister the Sacra-ments, and say seruice according to order. Also whether any new presbiterie or consistorie of Elders bee in the parish erected, or any priuate Conuenticle of those whose eares ich with singularities, and impertinent matters, in the which schismaticall Ministers bee admitted to deale in the Ecclesiasticall function and such as despise rulers & speake euill of them that are in authoritie, or whether any of your parish contribute to such schismaticall dealings and conuenticles.

43. Whether doth your minister or any other, vse any solemne Feastes or publique exercise, vpon any day not ap-

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poynted by publique authoritte: and who were at the sayde feast or exercise.

44. Item. Whether doth your Parson, Vicar, or Curat or any other, preach, expound, interpret, exercise or Catechise, in any priuat meetings or conuenticles within your parish wher are the same held, and who resort thereto.

45. Whether doth your Parson, Vicar, & Curate, at their Sermons, Lectures, or exercises, pronounce all that forme of prayer for hir Maiestie and the whole Realme, set forth in the end of the Quenes Injunctions.

46. Whether doth your Minister bid all such holydayes and fasting dayes, as are appointed by the booke of common prayer, and say seruice vpon the same holidayes, and vpon every Wednesday and Friday: and doth any of your parishioners worke vpon any of the sayd holidayes.

47. Whether your Parson, Vicar, or Curat, doe Preach, expound the Scriptures in his owne cure, or in any other place, not being lycenced so to doe by the Ordinarie.

48. Whether any Curat or Minister bee suffered to serue in the Church, before hee bee examined and admitted by the ordinary in writing vnder the seale of his office, and before he shew his lycence vnto the Churchwardens.

49. Whether the Register of all weddings, burialls, and christnings within your parish, be well kept, and a coppie of them once every yere, within one moneth after Easter, transmitted to the register, and whether the Quenes Maiesties Injunctions be quarterly read.

50. Whether yeele in the Rogation weeke, for the better knowing and retayning of the circuite of your parish, & for the obtayning of gods blessing vpon þ fruits of the ground, the Parson, Vicar, or Curat, the Churchwardens and certaine other of the substantiall of the parish, with other of the younger sort, walk the accustomed bounds of the parish, saying or singing in English the hundred and third, the hundred and fourth psalmes, the Letanie with an homily deuised for that purpose, and other devout prayers.

Behauour of Ministers.

51 Whe

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51. Whether your Parson or Vicar be resident vpon his benefice, and keepe hospitalitie according to his abilitie.
52. Whether they keepe their mansion houses and chauncels in god sufficient reparations.
53. Whether they keepe in their houses any persons, men or women suspected of euill life, or of euill religion.
54. Whether your Minister or Curat be suspected of any notorious crime, as of filthie lucre, covetousnesse, adulterie, blasphemie, perjurie, drunkennesse, idlenesse, filthie and baine talke, or else is slanderous in any part of his conuersation, thorow brawling, fighting, quarrell picking, & peace breaking.
55. Whether they haunt ale-houses, taverns, Innes, or any suspected place, or vse any unlawfull gaming, as dauncing, carding, dicing, hawking and hunting.
56. Whether your Minister and Curate doe vse at home and abroad such apparell as publick order appoynteth to bee decent for them to weare, and that their wifes, childdren and families, bee appareled handsomly without vanity, and great charges fit for the calling of their husbands, and doe vse the Surples at the time of common prayer.
57. Whether your Parson or Vicar hath at any time since the thirteenth yere of the Queenes Maiesties raigne, made any manner of lease or graunt of his Parsonage or Vicaridge, or any part thereof, he being absent and not resident vpon the same, to any other then to his Curat that dyd or doth serue his cure in his absence.

Schooles.

58. Whether the Scholemaisters & Teachers within your parish, be examined, allowed or licensed by the Ordinarie vnder his seale, whether they teach the Grammer set forth by King Henry the eyght, and no other: whether they teach any thing contrarie or repugnant to the order, Doctrine, and ceremonies of this church of England by publique authoritie established, and whether they teach the Catechisme in Latin, set forth Anno. 1570. and allowed, and such other Godly learning, as may induce them to godlinesse, true religion and god conuersation.

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59. Whe-

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59 Whether they doe encourage the youth committed to their charge, to the loue of true religion, and godlines, causing them daily, comming and departing from the schole, to pray vnto God for increase of learning & godly life, and also teaching them such sentences of the holy scriptures as may frame them to feare God & live vertuously, and also causing them to say grace in English before meat & after, and to give thanks to God for all his benefites that they at any time receive of his mercy, and not of their deserts.

60 Whether your Scholemaisters be negligent in teaching, or else be common officers, farmers, artificers, or otherwise intangled in other affaires, that they cannot benefit their scholers in learning, and what scholemaisters be in any private house.

61 Whether as well the Scholemaister as the scholers doe come to schole and leaue it in due time and houres.

Hospitalls.

62 Whether your Hospitals, spittles, and Almes houses, be well repaired and godly vsed, according to the foundation & auncient ordinances of the same, and whether there bee any other placed in them, then poore impotent and needy persons, that haue not wherewith or whereby to liue.

Churchwardens.

63 Whether your Churchwardens be chosen yérely one by the parish or the maior part thereof, and the other by the Minister, vpon the day accustomed.

64 Whether at any time heretofore, the Churchwardens, or the Minister, or the parishioners, or any of them to your knowledge, or as you haue heard, haue with-held or detained in their custody, or haue sold, wasted, spent, or otherwise alienated any of the Church goods or stocke.

65 Whether the Churchwardens yérely in writing, make their accounts to the parish, as well of all receipts as of their necessary expences.

X 66 Whether they doe leuy for not comming to the Church to heare deuine service vpon sundayes & holidates, iii. pence, for every person absent without lawfull cause; or present every such

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such person.

67 Whether they doe wass or spoile any part of the church gods & whether they call for all manner of legaces ginen to the poye of the parish, to the reparations of the Church, and such other god vses, & whether they call for the mony due to be paid for those that are buried in the Church.

68 Whether the Minister of the Church & the Churchwardens, doe certifie in writing vnder their hands and seales to the Ordinary at least wile 14. daies before the Assises or quarter Sessions, throughout all the whole yere, all such persons as be absent from hearing divine and publique service in the Church, the space of a moneth together at any time, that the same certificat may be deliuereed to the Justices, and the offenders therin indited according to a Statute, what lands tenements, annuities, or gods or chattels are belonging to any vse about the Church and in whose hands the evidences thereof remaine.

Midwives

69 Whether your Midwives be honest, sober, and skilfull, void of superstition, drunkenesse, & unseemely behaviour.

Of the Parishioners.

70 Whether the Parishioners and every of them doe come dayly vpon the sundaises and holydaies to church, or kept open his shop, or done any worke vpon any such day, or vled at any time to braule or fight in the Church or Chutchyaerde, or vse Maygames, Lords of Misrule, dauncing, on the Sabbath day, or holy day in time of divine service.

71 Whether any that kepereth an Alehouse, Tauerne, or Inne or any other, suffereth any to daunce or play at any unlawfull game, or vittereth any meate or drinke, in time of divine service, either of Sunday or holiday.

72 Whether there be any within your parish, or neare about you within this Diocesse, suspected or knowne to tell fortunes, to help men to things lost, vse charmes, witchcraft, soocries, toothlayings, prophecieng, or any such other superstitious and devillish illusion: Whether any within your parish haue committed adultery, fornication, or incest, or be a common drunc-

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karde, or a common swearer, or an vnlawfull bsurer, aboue
ten in the hundred, or is suspected of any of the premisses.

73. Whether any within your parish do entertaine or kepe
in his house, or other place, any woman suspected to bee of
lelnde life, or any woman with childe, and after hir deliuerie
shall suffer hir to depart, before she haue done penaunce, and
how many such haue you knownen or heard of.

74. Whether the people vpon any occasion do eate or drinke
in the church, or any excommunicate person hath intruded
himselfe into the church at the time of common prayer, and
who doth haue company with any excommunicate person,
knowing him so to bee.

75. Whether every housholder, their wifes, children and
seruaunts doe vse to make prayers vnto God euery mor-
ning, before they goe to their worke, and every euening bee-
fore they goe to bed.

76. Whether they, their Children and seruaunts, behane
themselves reverently in time of common prayer, preaching,
or ministring of the Sacraments, without walking, talking,
loping, or disturbing the congregation.

77. Whether every Parishioner haue framed himselfe to
receiue oft the holy Communion, and hath receiued at least
thrice the Communion this yere, according to the dutie of a
Christian man, and namely at Easter last, or receiving haue
not signified the same to the Minister, or haue not come to the
Minister to be examined and to be better instructed touching
his duty towards God and man.

78. Whether any man woman or childe, vse to occupie him-
selfe otherwise in the Church in the time of diuine service,
then in praying and in marking attentiuely, that which is
read or preached by the Minister.

79. Whether there bee any in the parish that presume to
execute or to minister the gods of those that bee departed out
of this world, without an administration or probate of testa-
ment, or haue falsified, or suppressed the will of any person, or
any executors that haue not fulfilled the testator's will, & hath
not lawfully proued the same will before the Ordinarie.

80. Whe-

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80. Whether any childe being borne since the thirtene shiere
of the Queenes Maiesties raigne, hath not bene
brought to be baptizid at his parish church.

81. Whether any missiuer or doer, hath had his penaunce
or any part thereof omitted, without consent of the Bishop
himselfe first had.

Patrons of Benefices.

82. Whether your Parson or Vicar, or any other for him,
hath for or in respect of any summe of money, reward, gift,
profit or benefit directly or indirectly, or for or by reason of a
ny promise, agreement, graunt, bond, covenant, or other, assu-
rance, or for any summe of money, reward, gift, profit, or
benefit what so ever, directly or indirectly, procured or obtay-
ned the gift or presentation of his benefice.

83. Whether you know any Patrone or any Aduouisor
in your parish, that hath made a gaine by any colour, deceit,
or simoniacial pack, in bestowing his benefice, or by receiving
money, or promise of the lease of the whole, or of part, or by
reseruing his owne tithes, or any pension to himselfe, his
childe, seruant or friend.

84. Whether doth your Parson or Vicar, let out, or suffer
any to enjoy his benefice, or any part thereof, or give any
pension out of the same, or suffer any man to holde or enjoy
his owne tythes, or to enjoy any of the glæbc land.

And you shall make and bring in your presentments touch-
ing all the Articles aboue mentioned, within four-teene dayes
after the feast of Easter, Saint John the Baptist, S. Michaell the
Archangell, and the nativitie of our Lord.

F.I.N.I.S.